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call them egg and apple, and make them the symbols of eternity. In fact, not depending wholly for significance upon the order of courses of a feast or the accident of alphabetical position, but having intrinsic characteristics in reference to the origin and fruition of life, the egg and apple translation would be more acceptable to the general judgment, and it is recommended to enthusiasts who insist on finding symbols where none exist.

Mr. Bigelow called attention to Fig. 71 of the chronological chart of the Sioux Indians used in illustrating the paper, and noted its resemblance to the ornamentations on Indian blankets.

Mr. Ward raised the question whether the letter, read by Col. Mallery, on the symbolic interpretation of this chart, might not have been intended as a burlesque.

Col. Mallery stated that it bore every mark of sincerity and genuineness.

Prof. Mason spoke of the growing prevalence of this school of symbolic interpretation, especially in Europe.

Mr. Ward inquired whether the recent attempts to explain the origin of the Arabic numerals as a modification of straight lines rested on any authentic basis.

Col. Mallery thought it did not.

FORTY-FIFTH REGULAR MEETING, November 1, 1881.

Dr. Edward M. Gallaudet, President of the National Deaf-Mute College, read a paper entitled *HOW SHALL THE DEAF BE EDUCATED?*¹ The following is an abstract of the paper:

A suitable classification is important to a proper consideration of the question.

The *class* should be spoken of as *the deaf*. The term deaf-mute should be applied to such only as are totally deaf and completely dumb.

¹Published in full in the "International Review," Vol. XI (December, 1881,) pp. 503-516.

Besides this sub-class, there are the *speaking-deaf*, the *semi-speaking deaf*, the *speaking semi-deaf*, the *mute semi-deaf*, the *hearing-mute*, and the *hearing semi-mute*, these two last sub-classes being, usually, persons of feeble mental power.

With a class involving such essential differences among its sub-classes and orders, no single method can be expected to be successful.

The first requisite in the instruction of the deaf, as in all teaching, is the establishment of a ready and adequate means of communication between teacher and pupil.

The natural language of the deaf, is beyond all question, the language of signs and gestures. But experiment has proved that many deaf persons, including not a few congenitally deaf, may be taught to speak, orally, and to understand what is said by others, from the movement of their vocal organs.

The value of the power of speech is so great, that many have insisted that *all* deaf persons can, and must be taught to speak.

To suppose that all can be taught to speak well is an error.

Many deaf persons are lacking in imitative power, in their power over the muscles of their vocal organs, in their power of vision, and in other particulars, which make it impossible for them to attain success in speech.

For them it is the wise course to forego all effort to impart speech, and give them education through the use of signs, the manual alphabet, and writing.

Experience has abundantly proven that deaf persons so educated, may lead happy and useful lives, mingling readily with hearing and speaking people.

It is recommended that in all cases where success seems probable attempts be made to teach the deaf to speak; that where it is practicable special schools for oral teaching should be maintained; that in all institutions for the education of the deaf articulation should receive attention; that the manual alphabet should be used in all schools for the deaf, and that signs should be made use of

even in oral schools, especially with advanced pupils, as a means of conveying instruction in the form of lectures.

Col. Mallery spoke of the capability of sign language to express abstract and abstruse ideas, and remarked that Mr. Edward B. Tylor had maintained that it was incapable of such expression, while Max Müller claimed that these ideas were all derived from sensuous ones. Mr. Tylor had given as examples of conceptions not capable of being conveyed by signs, those of *momentum* and *plurality*. He asked how this was.

President Gallaudet replied that for the conveyance of abstract ideas, a certain amount of explanation in simpler terms was usually necessary, but to say that abstract ideas, such as those of momentum and plurality, could not be conveyed by signs, would simply provoke a smile from any practical teacher of the deaf and dumb.

Dr. Fletcher inquired what proportion of deaf-mutes are found capable of acquiring the power of oral speech.

President Gallaudet replied that this differed with the language, the Italian being easiest to acquire, and that between one-third and one-half the pupils could learn to speak it. With the English the statistics did not cover a sufficiently long period to deduce the proportion accurately, but he thought it would be about one-third. In reply to the further question relative to the children of the deaf and dumb lady whose letter he had read, he stated that they were all normal, and remarked upon the small tendency of deafness to descend to the offspring even of parents who are both afflicted.

Dr. Hoffman mentioned two deaf Indian children whom he knew, and who seemed incapable of acquiring the sign language of the tribe.

President Gallaudet could explain it only on the assumption that they were mentally deficient.

Prof. Mason asked how far are we acquainted with the history of the movement for the education of the deaf in different nations, as Chinese, Japanese, etc.

Col. Mallery said they were classed by Constantine with the insane.

President Gallaudet stated that no extended history of the matter for the whole world existed. He had once undertaken such a work but had been compelled by other duties to suspend it. He said that records on the subject, in Europe, date back four or five centuries, and schools had existed in France, Germany, and Italy for one hundred and fifty years. He was certain no such institutions existed in China. Japan has two small schools. He was invited, in 1867, to go to China and establish a school, and had accepted the invitation, when the rebellion broke out there and put an end to the scheme.

Dr. Welling desired to learn in what sense deaf-mutes are capable of receiving and expressing ideas of the higher class; whether deafness was a bar to the intellectual acquirements made by other persons.

President Gallaudet replied that it interposes no obstacle to mental development, except that connected with acoustics. He had even questioned whether it did not tend to quicken thought by the forced absence it imposes of the multiform distractions which enter other people's minds through the ear.

In reply to Mr. Bigelow's question, whether the mere jar produced by some sounds did not furnish a sort of substitute for hearing in some cases, he said that this was simply feeling and not hearing, and that deaf people were able to make some use of it.

Mr. Gilbert inquired whether there was a universal system of signs, so that deaf-mutes of all nationalities could understand one another.

President Gallaudet said that this was the nature of the true sign language, but that besides this, special arbitrary signs were used by different schools; there was also an alphabetic language, and this he regarded as really the most complete system. He spoke of lip-reading, and said that Prof. Bell was now preparing a list of words of different meaning and spelling, but requiring the same position of the lips (*homophemes*).

Dr. Welling asked if sign language did not convey ideas to deaf persons more directly and impressively than oral language.

President Gallaudet said that it certainly did, but only certain kinds of ideas. He spoke of the superiority of the sign language in large classes or where a great number of persons are addressed.

Dr. Hoffman mentioned the meeting of the Ute Indians with the deaf-mutes at the National Deaf-Mute College, and said that they were able to carry on a free interchange of ideas, showing that the syntax was identical.

Dr. Fletcher inquired whether the presence of a beard or moustache was not a serious obstacle to lip-reading. President Gallaudet replied that it was a part of the regular course of instruction to accustom the pupil to the beard and mustache, and some became so expert that they could understand even when the hand was held over the mouth and lips, by observing the peculiar action of the other parts of the face, the eyes, head, etc.

Mr. Ward asked if any data existed for determining whether educated deaf-mutes, as a class, had contributed their share to the intellectual work of the world, and mentioned the case of Mr. Leo Lesquereux, the well-known vegetable paleontologist. He said that, considering how small the class is, it would not, of course, require a very great absolute number to constitute its quota.

President Gallaudet thought that it had done so, and instanced a number of deaf persons, of greater or less distinction in one way or another, among them John Kitto, Charlotte Elizabeth, Ferd. Berthier, and two brothers Moore, of Hoboken, embracing various professions, authorship, and art. He further remarked that, of the graduates from the National Deaf-Mute College, one had become a successful patent lawyer and another an editor.

Mr. Henry Baker spoke of Mr. Parkinson, the patent lawyer referred to, testified to his intelligence and business ability, and said that the degree of master of arts had been conferred upon him.

Mr. Ward said he thought the facts showed that the art of communicating ideas was a necessary result of the possession of ideas

to communicate, and depended less than was commonly supposed upon the possession of the faculty of oral speech. He expressed his belief that if the human race, all other things being as they are, had been destitute of that faculty they would have nevertheless found means of carrying on the various functions of civilized society very nearly the same as they now do.

FORTY-SIXTH REGULAR MEETING, November 15, 1881.

Mr. R. L. Packard read a paper reciting A NAVAJO MYTH. The following is an epitome of the myth :

The story in brief is that the Navajos first appeared as certain animals, in a world under the earth we inhabit. There they lived a long time, under the rule of twelve chiefs, one of whom was the head chief. In consequence of the discovery of the infidelity of the wife of this chief, an absolute separation of the sexes throughout the tribe was effected, by the males crossing a large river, which flowed near the camp. The two sexes lived apart four years, at the end of which time many females had died, and the rest were threatened with starvation, so that a reunion of the males and females was made necessary. After this had been effected a water monster, which lived in the great water near which the people were camped, was robbed of its young by Coyote; the evening of the same day the water began to rise and caused a flood, which drove all the people up to a high mountain; and the water still rising, they planted a reed on the top of the mountain and fled to its interior for safety. This reed grew rapidly and carried them to the upper earth, which Badger was sent forth to explore. His report was that the upper earth was covered by a sea, like the one which had driven the people up the mountain below; and that there were four swans at the four corners, viz., the north, east, south, and west corners of this sea, with whom he had had a combat; he and Cicada vanquished the swans and the people came to the upper earth, through the hole he had made, and took possession of the